

British Lutheran

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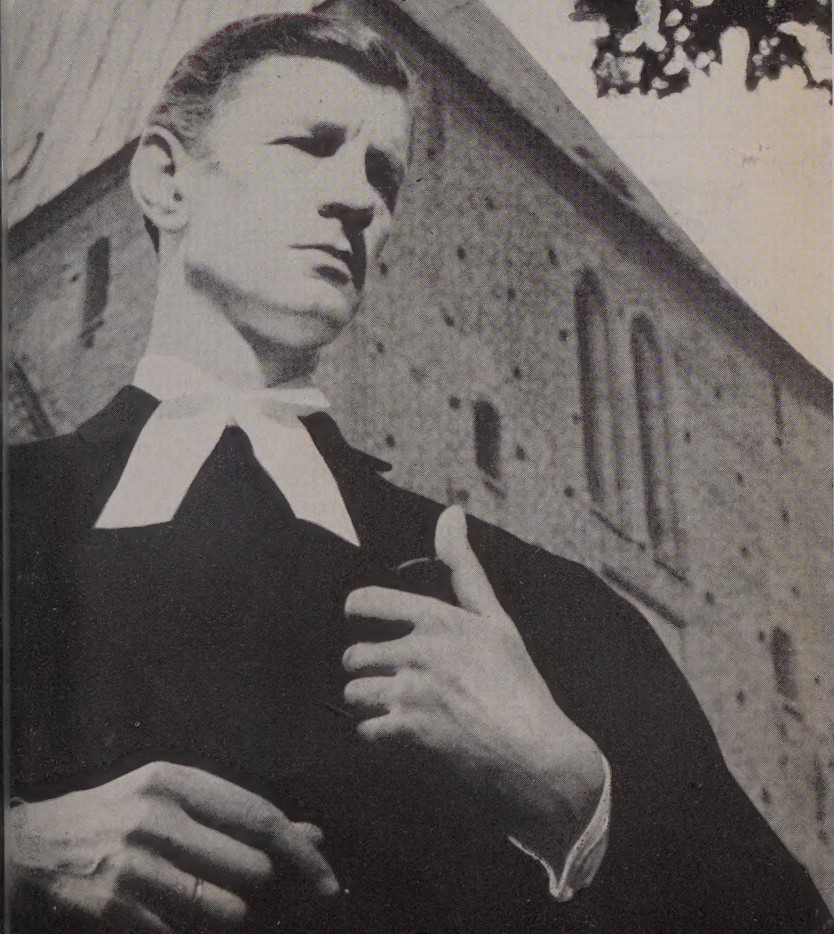




Photo by Louis de Rochemont Associates

A synopsis

of the new Lutheran film

by E. F. R. Smith

"QUESTION 7"

"THIS IS FORBIDDEN!"

These words, from a police inspector, end a children's party welcoming Pastor Friedrich Gottfried (Michael Gwynn) to his new assignment Osterstadt, an East German parish which has seen its previous pastor imprisoned by the political authorities.

Gottfried and his wife, Maria (Margarete Jahnen), are soon made aware of the troubles of their parishioners, their helplessness under the pressure of the Communist police, and their concern at the wooing away of their children by the Party.

The Gottfrieds' son, Peter (Christian de Bresson), who is 15 and dreams of becoming a music teacher, brings home the news that advanced learning is available only to the politically correct. A document of seven questions has been given to all students in the schools of East Germany. On its answers depends each child's whole future, for it measures his political development.

To answer the questions truthfully, the way Peter has learned the truth from his father, will doom him to

"QUESTION 7" is a release by Louis Rochemont produced by Lothar Wolff in collaboration with Lutheran Film Associates. Directed by Stuart Rosenberg. Screen play by Allan Sloan. Music by Hans-Martin Majewski. Photographed in black and white by Gunter Senftleben. Running time 110 minutes. A contemporary story based on actual incidents and on documents of the East Zone of Germany.

Pastor . . .	Michael Gwynn
His wife . . .	Margaret Jahnen
Their son . . .	Christian de Bresson
Sexton . . .	John Ruddock
Commissar . . .	Leo Bieber
Teacher . . .	Erik Schumann
Youth leader . . .	Fritz Wepper
Factory foreman . . .	Edward Linkers
His wife . . .	Marianne Schubarth
Their daughter . . .	Almut Eggert

in a labour battalion. To answer parroting the "truth" of the Party is may well assure him his dream : scholarship in a music conservatory.

The school teacher, Rolf Starke (Fik Schumann), encourages Peter toward a "right" decision, telling him that society needs his talent, that his future is his own to shape, that none shall shut him out.

A girl — Peter's girl — Anneliese Ziegler (Almut Eggert), urges him to keep faith with himself and reminds him that he will break his father's heart if he lies in answering the questionnaire.

Peter's father urges him to hold fast to honour and truth, asking "What kind of man do you really want to be?" Yet, as a parent, he loves his son and wants to spare him hurt and disappointment.

The church offers Peter faith and spiritual strength.

The party offers acclaim, applause, the chance to play his piano in public, comradeship and—most exciting of all—a trip to the annual Berlin Youth Festival where he will represent Osterstadt in a national music contest.

The boy goes, telling his worried parents and Anneliese, "I'm not going over to their side : I'm just going to play the piano".

In Berlin, he learns how wrong he is. Amidst the crowds and marching thousands, he is not obscure. The Party already is proclaiming him to the world as a refutation of charges that religious youth is denied opportunity under Communism. Hearing this and determined no longer to be a Party pawn, he flees from the contest to become a refugee in the West.

Back in Osterstadt, Pastor Gottfried is told of his son's flight by the Police Inspector Herrman (Max Buchsbaum), the same officer who first welcomed him to the parish. He is placed under house arrest.

The Pastor goes to his son's room and discovers that the hated questionnaire has indeed been answered; that Peter had made his choice, before going to Berlin, by scrawling two words after the only part that really matters—Question Seven.

And in the boy's answer, the Pastor finds the courage he, too, needs—to be the kind of man he most wants to be.

MEMORIAL WREATHS

To the glory of God and in loving memory of her husband, Mr. O Martin, from Mrs. Annie Martin of Philadelphia, Pennsylvania, U.S.A. £2 for the *Church Extension Fund*.

To the glory of God and in loving memory of Mrs. Mildred Albers from the Rev. Louis A. Brighton Senior of McKeesport, Pennsylvania, U.S.A. 5\$ for the *Church Extension Fund*.

To the glory of God and in loving memory of Mrs. Cecilia Loebel from Mr. and Mrs. A. Brooke of Luther-Tyndale, London, £1 for the *Church Extension Fund*.

To the glory of god and in loving memory of Mr. Jack Armbruster from Mrs. Gordon Vikse of Edmonton, Canada, 2\$ for the *Church Extension Fund*.

Thanksgiving

Barbara came into breakfast with the post. Among the letters was one addressed to Mr. and Mrs. Smith, and it was this one that was getting the most attention from the girl.

"Here it is!" she called. "Here's the letter from the Pastor, just as he promised."

"The one he said he would send out to all of us?" asked Johnny.

"Well, open it, Mother."

"Oh, alright, just give me a chance!"

She opened it, scanned it quickly, and said, "You were right children. It's Harvest Thanksgiving Festival on Sunday, just a few days away".

"What can I take? Will you get me some carrots? Have you any in the larder?"

"And I want to take some apples, because they always look so nice on the altar."

"Let's not decide that now. You have to be off to school. Away now, both of you, and get your books. Johnny, hurry, there's your friend waiting already. Barb, you haven't finished your tea."

"I've no time for that now, got to run. 'Bye."

"Wait, here's your money for lunch. Remember I'm meeting your father during his lunch break."

They met in a small cafe, not far from Mr. Smith's work. It was handy to the shops where Mrs. Smith did her main shopping. They exchanged the usual pleasantries, ordered the lunch, and quietly started to eat.

"We had a letter this morning about the Harvest Festival. The children are all excited about it, but I'm afraid that they have the wrong attitude toward it entirely."

"Why?" he asked casually, not looking up from his food.

"Well, Johnny wants to take carrots, and Barb wants to take apples—because they look good on the altar. They aren't thinking of the giving of a gift of thanks at all. Isn't there some way that I could bring them home to them?"

"You might try not giving them their tea!" said Mr. Smith, laughing.

"Now, be serious! I'm concerned about this. Mind you, it was Harve

ival that made *me* think about as a matter of fact, I didn't give much thought until I was on the coming here. Then it suddenly ck me that we must have a reason giving gifts of this description we have to place the gifts on the r thankfully."

They talked on for a while yet, n Mr. Smith had to leave to get k to his work.

That night at tea the children e on again about the gifts they e going to take on Sunday. Mrs. ith quite obviously put them off saying: "Wait until we have had devotion!" Mr. Smith knew his e well enough to know that she d the problem of the afternoon ved.

She went to the bookcase and got little Visits with God". They all ened as she read the evening devotion based on "Give thanks always all things", Ephesians 5:20. In e discussion of the devotion a good al was said about the paragraph hich read: "There are people in er countries who never have many rty dishes because they never have uch to eat. There are some people o never have to make their beds ause they have no beds; they are o poor."

Before closing the devotion with ayer, Mrs. Smith asked, "Now, ildren, why do you want to take ings to the Harvest Festival?"

"I know", responded Johnny, "the astor told us in Sunday School. hey are for children who have less an we have, and we are sharing ur food with them".

"When we talked about God pre-erving us and everyone in our class",

Barbara added "we learned from the catechism that God gives all good things to us. There is nothing that we deserve but He gives it to us out of his Fatherly divine goodness and mercy."

"That's right, children," said Mr. Smith. "God is extremely good to us. Look at the fine home we have, and the good job that I have that keeps us supplied with money for all our daily needs. God has given me and you a good country to live in, and we have plenty of food and security. Yet we deserve nothing of this, for we are all sinners. We deserve only the punishment of God, and instead, look what He does for us. The most precious gift of all is not our food, nor our home, but the love of God to us in sending Jesus to be our Saviour. His mercy and goodness in taking away our sins, and in giving us all that we need for this life is something that should make us truly thankful. Let's remember this on Sunday, that we are dressing up the altar not only to make it look nice but because we are showing our thanks to Him who gives us all things."

That night as Johnny prayed, his little heart was filled with the words of the evening devotion, and he knelt and said: "God, make me thankful to you for all the things you give to me. Thank you for Mummy and Daddy, and for Jesus. Let me always think about others who don't have everything that I have, and let me give them some of mine. Oh, and, God, thank you so much for the carrots. Amen."

LISTENER.

American Troubadors, a tourist party from the United States, happened to pass through a Scottish town on the occasion of a Royal Visit. The Rev. R. Rehmer, a pastor of a church in America and leader of the tour, wrote the following at the request of a local newspaper.

“ We Saw the Queen ! ”

Our American Tourist party were riding in a private motorcoach on tour en route to the Abbey country when we learned that Her Majesty Queen Elizabeth II, and the Duke of Edinburgh were scheduled to be at Loanhead, a Midlothian town through which we would be passing. Our very congenial driver, Mr. Roderick Crawford, and our wonderful Scottish Union of Student hosts, Mr. Kenneth Merkel and Mr. John Hill, asked whether our party would like to stop and see the Queen. The unanimous answer was “Yes, by all means”.

Upon our arrival at Loanhead and our disembarking from the bus, we were treated very cordially by the people of Loanhead who could note in our dress, the cameras around our necks, and our boisterous American manner that we were not native. Yet whether because we seemed genuinely interested in their gracious Queen or because of the bright sparkles in the young ladies' eyes, the townsfolk took us into their midst and we soon were at various vantage points awaiting the Royal pair. Thanks again to Mr. Crawford, another member of our tour group and I, both of whom had “Press Cards,” were allowed to join the gentlemen of the press for a close up view and a very favourable position for photographing the Queen and the Duke.

Though we had to wait 30 minutes, we were very rewarded for our time. In these moments we had the chance to catch the feeling of sheer reverence of quiet dignity, and high expectancy which were unconsciously communicated to us by the Loanhead people. The representatives of the Girl Scouts, Boy Scouts, and other youth organisations gathered at the gateway of the village green, the ushers respectfully seating the family groups as they arrived, the Sunday go-meeting type of dress in which almost everyone (except us) was attired, all told what we could quickly sense—that this was a once in a lifetime privilege for Loanhead, and her citizens wanted to make the very best impression.

Yet there was no shoving, no scurrying, no fanfare. Even when the coming of the police car signalled the Queen's imminent arrival and the local reception committee of Lord Provost and Lady Hunter and their retinue returned from the nicely built stage to the gateway, there was no annoying noise. Sheer joy shone in everyone's face, and there was a kind of excitement which one feels deep down inside. It was but natural then for everyone to stand the moment Her Majesty's Rolls Royce came to a halt at the kerbside.

We had seen pictures of Her Majesty and the Duke and we had viewed her coronation on our American television screens amid all the pomp and ceremony of English tradition, so I for one expected everything to be pompously and ceremonially carried out from the time the Queen stepped

of her car. But quite the contrary was the case. As she stepped forth, was, as our girls expressed it, "every inch a queen," regal and stately. The girls and we men too were fascinated by her good looks, her warm manner, her soft white dress, and her almost perky hat. And the Duke !!! was Prince Charming in every solid ounce of his manly frame. And when both flashed disarming and quiet smiles and we noted that even the girls and boys were almost at ease at the supreme moment of their shaking hands with her, we knew that here was a universally beloved monarch, a symbol of hopes and aspirations, of respect bordering on worship, of friendliness and simplicity which was altogether in keeping with the small Scottish village garden into which Her Majesty stepped.

As the Royal pair walked to the platform, and after we had taken our photos, which we hope will be as expressive of Her Majesty as we could of her with our eyes and our hearts, I could note that her steps were most marked in the breathing of those around me. And to me the high point of her being greeted on the stage was her being greeted by the Headmaster of the Loanhead school. To hear the children squeal with delight and to catch the undercurrent of vicarious personal involvement, that in his shaking hands with the Queen each one of them was also shaking hands, that that each one of them could have done it better—a feeling common among older school children in particular the world over—created in me a sensation which cannot be adequately described.

At this point I expected the Queen to say a few hundred well-chosen words to the audience, I was sure we would soon be standing and singing, "God Save the Queen," but again the expected happily did not occur. Instead, in keeping with the family spirit of any noble Londoner's visit to a small town, the very regal and charming Queen and her pixish, yet very gentlemanly husband, the Duke, signed the town's guest register and took their leave in the same unassuming way in which they had come to the stage. After the slow walk back to the Gateway, the hearty farewells, and the very easy entrance again into the Rolls Royce, the Queen and the Duke were away. But the impression she and the Prince left with the citizens of Loanhead and with us was reflected in the way we walked away from the teens, breathing a prayer of thanksgiving for these most distinguished visitors, for Scotland and her people, and especially for the Midlothians who sent us away with new meaning attached to the words respect, awe, and allegiance. Perhaps for a moment we sensed too with regret the greatness of our loss in our independence from England in not being able to claim the Queen for our own. Without a doubt, many of us took quick inventory of how we compared in according to our public officials the honour and the esteem we ought, and to what extent they merited our respect by their conduct. We found how empty-handed and empty-hearted we stood in this respect. Yet when the motorcoach drove away in the opposite direction of the Queen's entourage and we were on the go again, we were still Americans, richer in spirit, joyous at heart, and deeply grateful for the privilege to step into the scene with the greatest royal pair on earth at a most endearing place on earth, Midlothian, but, nonetheless, glad to be Americans.

Nine Churches participate in Second European Missions Conference at Paris

Under the theme, "Professant la même Foi, croissons ensemble",—"We grow together as we confess together", delegates from nine ELCE-affiliated churches in Europe met 5 - 7 September, at the Lutheran Theological Study Centre at Chatenay, Paris, for the second European Missions Conference.

First conference in London

The delegates were pastors from independent Lutheran churches in France, Belgium, Germany, Denmark, Finland. Also present were the pastors of the host church, L'Eglise Evangélique Luthérienne—Synode de France et de Belgique. As with the first conference, held in London in November 1960, the object of the meeting was to enable churches which are in intercommunion to know each other and to help each other.

Chairman of the three-day meeting was Pastor E. Geo. Pearce of London. Pastors Floyd Bosch of Sunderland, Co. Durham, and Bernard Galicher of Paris were elected English and French secretaries. The sessions were conducted in English with French translations by Pasteur F. Kreiss of Strasbourg.



Among those at the Paris Conference: *left to right*: Pastors Burmeister (Germany), Galicher (France), Arlt (Polish), Efraimson (Finland), Michael (Denmark), Pearce (England), Hobus (Belgium).

Burden, yet opportunity

In the main and opening essay, Pastor Wald Rakow of London pointed out unquestioning loyalty to the Scriptures and to the Lutheran Confessions in our witness to other churches and the unchurched public, a burden and at the same time, an opportunity. He argued against theological isolationism which "neither builds God's church nor edifies His name", but also against an enigmatic attitude which is based "on a vague hope that somehow truth will emerge in the end".

We can grow together only as we live in the one faith", Pastor F. Burmeister of Karlsruhe, Germany, stated in his exegetical study of Ephesians 4, 1-16 which was the second day sessions. The project, he said, was "not from common life the same faith, but vice-versa". Where there is a common faith, this should be manifested in common work. The four practical essays which followed showed how the Unity of Faith can be served by Diversity of Gifts in the congregation, the church body, and between churches. "Our churches should serve one another", Pastor Paul Michael of Copenhagen urged, "but first they must know each other".

In the third session, on Wednesday afternoon, French pastors reported on typical problems in their parish work. A brief summary of the history of the Lutheran church in France was given by Pasteur Jean Bricka of Mulhouse while Pasteur Guillaume Wolff described his work at the Theological Study Centre. In the evening session visiting pastors described the work of their churches at home.

1962 in Germany

In the final round-table session, delegates, in turn, summed up their impressions of the conference. There was unanimous agreement that such meetings were valuable and many suggestions were made for future topics and procedure. In the closing session, held at Eglise Luthérienne du

Saint-Sauveur in central Paris after the delegates were taken on a bus-tour of the French metropolis, it was agreed to ask the German churches to sponsor the 1962 meeting. To ensure continuity in arranging future programmes with inviting churches a standing committee was elected: Pastor R. Trautmann (Germany), Pasteur Jean Sullivan (France), Pastor E. Geo. Pearce (England).

The devotional services of the conference were led by Pasteur Marc Spingart of Paris and Pasteur C. J. Hobus of Brussels in French, and by Vicar Henk Zijlstra of Antwerp, Pasteur Jean Sullivan of Schillersdorf, Bas-Rhin, and Pastor R. Efraimson of Lahti, Finland, in English. The offerings were donated to the Bleckmar Mission in South Africa.

FRENCH ADOPT "MASTER PLAN"

The delegates to the Synod of the Evangelical Lutheran Free Church of France and Belgium, assembled at Chatenay near Paris from 8-10 September, adopted a "Master Plan" which projects self-support by 1987. The "Plan-Directeur" envisages a growth in baptized membership from 1000 at present to 4000 in 25 years and an increase in offerings from 130,000 New Francs in 1960 to 520,000 at the end of the period.

In presenting the Plan to the Synod, President F. Kreiss reported that five new stations had been opened from 1950-1960: Brussels, Rouen, Dunkerque, Chatenay, and Argenteuil, the last two being suburbs of Paris. In the same ten-year period, membership and offerings had doubled.

The Synod also adopted a new constitution and, dropping the word "Free" from their former title, accepted the name The Evangelical Lutheran Church—Synod of France and Belgium.

On Sunday afternoon, after the Synodical Service, visiting pastors from Finland, Germany, and England reported on work in their respective fields. For England Pastor E. Geo. Pearce showed the filmstrip "A Lutheran Rose Blossoms in England" and additional slides of new churches built since the filmstrip was made.

YOUTH TOUR BELGIUM

Twenty-one ELCE youth, including Tour Leaders Pastor and Mrs. Marvin Brammeier of Cardiff, spent eleven days, 7-18 August, in Belgium as the guests of Vicar Henk Zijlstra and his congregation in Antwerp. The young people came from ELCE congregations in Boreham Wood, Petts Wood, Ruislip, Tottenham, Sunderland, and Cambridge. From the homes of Lutheran members in Antwerp where they were housed, the party made trips to Brussels, Ghent, Bruges and into Holland.

On Saturday, 15 September, the group gathered in London again, at 42 Museum Street, to enjoy the 1961 Luther League Continental Tour all over again by means of colour slides and reminiscences.

CEF CO-OPTS TWO MORE

Mr. J. Hardy of St. Pauls, Boreham Wood, and Mr. R. Mead of Holy Trinity, Tottenham, are new members of the CEF Committee, according to an announcement by Pastor Norman Heintz, CEF Committee Secretary. Mr. James Tayler, since he was elected ELCE Treasurer at the 1961 Synod, resigned, but will continue to attend CEF meetings in an advisory capacity. Originally made up of three men, the CEF Committee will ask the 1962 Synod to confirm the enlargement of the Committee to five members.

LWL RALLY AT CAMBRIDGE

Lutheran women from southeast England will gather at Westfield House, Cambridge, on Saturday, 7 October, for the LWL Autumn Rally. A coach will leave Kentish Town Underground Station at 10.15 and will make stops at Tottenham and near Hoddesdon, for Harlow people, en route to the University city. The programme will include a tour of Cambridge colleges, slides on the Lutheran mission in Hong Kong, and a visit to the ELCE

theological training centre, Westfield House. It is hoped that the LWL rally will provide the occasion for presentation of a cheque for £57 to cover the cost of the new cooker in Westfield House, one of the projects chosen by the LWL Convention at Holy Trinity in April 1961.

SOUTH AFRICAN FOR MISSION FESTIVALS

A South African student of theology, Mr. Erwin Dammann, will speak in many ELCE congregations for their annual foreign mission festivals. Mr. Dammann will be in Britain for five to six weeks, October and November. An itinerary is being arranged which will enable ELCE congregations to hear his first hand appeal on behalf of the Bleckmar mission, a field to which all 1961 foreign mission offerings will be sent.

JUNIOR CAMP "SUCCESSFUL"

"One of our most successful camps," Pastor V. Hennig summed up after the annual Junior Holiday Bible Camp at Hothorpe Hall near Leicester. Fifty-four children from ELCE congregations spent a week, Saturday 26 August - Saturday 2 September, studying the Bible and playing together. Pastor Hennig, camp leader, was assisted by Pastor John Sir, Miss Charlotte Lawton, and Mrs. Emma Davis.

NEW PASTOR SETTLES IN

The family of Mr. Warren Fanni, who arrived in England at the end of August has taken over the former home of Pastor and Mrs. V. Hennig at Waterhouse Moor, Harlow, Essex (Tel. Harlow 25927). The new ELCE pastor will gain experience in the many-sided programme of the Harlow parish before taking over his own field.

The new home of Pastor and Mrs. Hennig, acquired by the ELCE in August is "Wits End", 31 Sakins Croft, Harlow, Essex (Telephone Harlow 370).

You want to know

QUESTION: What should a Christian's attitude be towards cremation? And what about autopsies and medical dissection?

Answer: The mode of disposing of the mortal remains of our loved ones is in itself an indifferent or neutral matter, on which Holy Writ gives us no directives. For this reason we do not have the right to legislate on this practice and to set up precedences as a matter of conscience.

The time-hallowed system of God's people has ever been to bury their dead in the ground or in a tomb.

Cremation, on the other hand, is of pagan origin and was frequently practised among the enemies of the Gospel in the hope of rendering the resurrection of the body impossible.

For this reason, Christian sentiment is to this day in favour of the time-honoured custom of burial. Essentially, however, there is no difference whether our bodies return to the dust by decay or burning.

Autopsies and dissection by medical schools also fall into the category of indifferent things. In certain cases, autopsies may be of tremendous value for the common good in that they frequently provide the medical profession with valuable information concerning the cause of death and help enhance medical and surgical skills in treating the ills of the living.

Dissection serves to give the oncoming generation of surgeons in medical schools a better understanding of the human body for improvement of operative skill.

Adapted from *The Lutheran Witness*.

Church Extension Fund

LOANS AND DONATIONS

(For five months—Feb.-Aug.)

	Loans		Donations	
	1960	1961	1960	1961
KENTISH TOWN	£1528	1956	38	17
TOTTENHAM	670	863	68	1
RUISLIP	499	284	4	34
SUNDERLAND	70	104	0	0
PETTS WOOD	178	121	2	9
BROMLEY	5	3	0	0
BOREHAM WOOD	161	187	2	1
GRINDON	33	52	5	0
CARDIFF	20	2	1	49
CAMBRIDGE	0	120	0	4
HARLOW	65	15	0	2
PLYMOUTH	—	24	—	2
POLISH LUTHER'N	—	166	—	0
OTHERS	37	0	656	194
Totals	£3266	£3897	£775	£313
GRAND TOTAL			£4041	£4210

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ENGLAND

Editor:

The Rev.
E. Geo. Pearce, D.D.

COVER

Pastor Gottfried (Michael Gwynn) nears the breaking point in his struggle for his family and congregation against the antagonism of the Communist Party.

"QUESTION 7"

Photo by

Louis de Rochemont
Associates

"QUESTION

★ BERLIN FILM FESTIVAL, June

- Awarded the Youth Prize presented by the Senate of Berlin
- Awarded the International Catholic Bureau Prize

★ ROMAN CATHOLIC FESTIVAL, London, September 6 - 9

- Selected as being a film of significance for Roman Catholic audiences

★ CORK INTERNATIONAL FILM FESTIVAL, September 27 - October 1

- Selected for presentation on September 28

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Award—winning*

"MARTIN LUTHER"

★★★★ Church of England News

- "Beneath the surface a dramatic story of a man at work, as fierce as any that has brought to the screen—fierce of its reality and because it impinges on the lives of so many youngsters in a real-life situation so many miles away"

★★★★ British Weekly

- "This is an important religious film which is a film to be seen NOW"

★★★★ Catholic TV News

- "Technically and artistically the most beautifully made. The terrible Communist machine under which the people are presented with calm and reason. The temptation might have been to make it a propaganda film. . . . This is a courageous film which we beg you to see"

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